OCCULT METHODS
of
HEALING

JANE K. ADAMS, A. B.

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OCCULT METHODS OF HEALING

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JANE K. ADAMS, A.B.

Revised Edition

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PREFACE
to Second and Revised Edition

The opportunity is taken in reprinting this valuable little pamphlet of making certain needed corrections, clarifying the appendixes with the addition of a diagram, and embodying in the text as footnotes much important material that was previously relegated to the back pages.

It is to be regretted that the author is not with us to supervise the work herself.

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FOREWORD

As to its wording, this paper, at least in some of its parts, does not lay claim to originality. It was prepared for class work, and the expressions of the authors studied, were in many cases, deliberately used, as setting forth a thought much better than the writer could possibly do. Unfortunately, so long a period has elapsed since the writing of it, that some of the places where quotation marks should occur, have been forgotten. The reader is asked to take the paper for its teaching, rather than for its expression.

What will prove of value, perhaps, is the skeleton on which the essay was built up, and which will be found on the folded page, at the front of the pamphlet. This, with its many ramifications, and its interesting by-paths in the way of study, the writer can fairly claim as her own.

In addition, it is to be hoped that the teaching is set forth in such a clear and simple manner, that the paper will prove of use to all teachers of the Occult, in preparing sub-

sidiary essays for the instruction of others, in regard to a subject concerning which so little matter exists, and for which, there is such a growing and strenuous demand.

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OCCULT METHODS *of* HEALING

Recently, while standing before the three double doors of bronze, in the vestibule of the Boston Public Library, I happened for the first time to study in detail, the scheme of the middle one. It caught my eye perhaps on that special morning, because of my mind's being intent on unusual methods of cure. I was wondering if methods other than those of the physical plane, were of use, and if they were properly available to the world at large.

Suddenly raising my eyes, I found an answer to my question, in the work of Daniel C. French, the artist. On the front of the door to the left, was a figure of Knowledge, a man of noble aspect, with laurel-encircled brow, holding aloft in his right hand, a globe, and in his left, a ponderous volume of worldly lore. Thus, were set forth the science and the history of the ages. But it was an outer science, a science that could be learned by

reasoning and observation only, by an inductive system of study. The figure on the right, however, spoke of another knowledge, a newer, a higher and a truer one. It spoke of a knowledge gained by intuition, by associating with gods, rather than with men. It was a knowledge that was called Wisdom. A woman's figure set it forth. Full of inspiration she was, holding aloft in one hand, the rod of Hermes, and in the other, a covered goblet. "The rod of Mercury, headed with a winged globe, and serpent-entwined, spoke of the seven days of creation, and of the four great initiations. It spoke of the spiral course of ordinary humanity, and of the straight and narrow way of the initiate, both leading to God, but by what different paths." And the veiled goblet, what means that, but mysteries yet to be uncovered, and ready indeed for us, when we shall have acquired a sufficiency of purity and goodness. Then shall the wisdom that is God's, become ours.

So, here is and must be, an answer to our question. There is now, as in the days of Egypt and Greece and Rome, an Ancient Wisdom, Ancient Mysteries, ready to be unveiled to the pure in heart. There are, and have

always been, spiritual methods of healing, of use to all, and available to all, who have risen to a sufficiently high state to command them.

In all ages, has this been known to the few. In all ages, have the Masters, the teachers of the people, godlike men, living not for their own profit, but for the uplifting of the race, used these fine forces for the relief of suffering. In all ages too, have men of a less spiritual development, but aspiring mightily to help others, done the same, though in a more limited way. In all ages, have the stories of these healings gone abroad. And in all ages, despite the suppressions of them, and despite the denials of their possibility by men of science, have the common people, the untutored, and those who have been healed, believed them and proclaimed them. So fully is this true, that it may well be profitable to consider briefly, the lives of a few of these men, in order to see what similarity runs through them, and how they attained to so full a medical knowledge and power.

The Master Jesus, the last Great Initiate, comes to mind at once, as one who holds here in the West, the best known place among the healers mentioned. He was the highest exponent in recent times, of the wisdom and the

power of the Logos, at least of those going about among men. He healed the sick. He cured all manner of diseases. Lepers, men stricken with fever, the blind, all received at his hands the gift of health, of abounding life. None came to Him in misery, without having his burdens lightened. And so, throughout the years of his ministry, did the work go on, this work of the Master for humanity. One thing, however, has come down to us as a garbled truth. The dead were never raised. It was only the seeming dead who were brought to life, those in whom the silver cord had not been loosed.[1]

Another healer of most wondrous art, was Orpheus. "In many incarnations, was he a teacher of the early sub-races of the Aryan race. He came as Hermes, the founder of the Egyptian mysteries. As the first and greatest Zoroaster he came, the original founder of the worship of the sun and fire. But the greatest of all his incarnations was his last, as the

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[1] This statement must be modified, for it is possible for another ego to take possession of the body of one who has only recently died. And this body may serve the second ego for many years, as in the case of Pythagoras, who in one incarnation, took the body of a Greek fisherman, a fact spoken of just below in the essay.

Lord Gautama, who was the first of our humanity to reach buddhahood."

As Hermes, he put forth that wonderful series of writings of forty-two volumes, "containing hymns to the gods, and teachings concerning the duties of kings, telling of the wandering stars of light, and of the rising and setting of the sun and moon. The key to the hieroglyphics, was given in one. In another, occurred a description of the Nile, of sacred ornaments, and of holy places. Besides these, were tomes containing instructions in astronomy, cosmography, and the geography and topography of Egypt. Ten other volumes relate to divine worship, religious ceremonies, festivals and public celebrations. A like number of volumes which were called sacred, were consecrated to the laws, to the gods, and to all the discipline of the priesthood. Finally, the last six treat of medicine." Such is a résumé of the writings, given by Houdart. Truly a work great enough, added to his practice of teaching and healing, to proclaim him a true priest and light-bringer to the nations. And his work was recognized in the outer history of later times, for he was proclaimed a god, self-created, and wearing the head of an ibis.

But of all his incarnations, except when he came as the Buddha, it is the one as Orpheus, founder of the mysteries of Greece, that most rouses our enthusiasm. In song and story, we read of him as one who, by his melodious and entrancing music, tamed the savage instincts of wild animals, and caused even the trees to bend towards him in an ecstacy of delight. By his wondrous power, men's wildest passions were soothed. "Their jangling vibrations were changed into a steady rhythm, like that perchance of some lofty intelligence, thus opening up, when the same key-note should perchance be struck, an avenue for the most wonderful forces, curative and illuminative."

"This wondrous being who thus appeared upon Earth," says Schuré, "came during the age in which Moses was giving his laws to the people of Israel. It was five centuries before Homer sang of the Trojan war, and thirteen before the birth of Christ. History proclaims him the son of Apollo and of a priestess of the temple. It proclaims him as the father of the mysteries, and the savior of men. He was said to be sovereign, immortal, and thrice-crowned, in hell, on earth and in heaven." The belief which he succeeded in

imparting to Greece, in a superhuman agency in the affairs of men and in the teeming harvests of the earth, was passed by her to the whole of Europe.

Outer history teaches that Greece absorbed her philosophy from Egypt, but the inner reveals that the same lofty soul was sent by the Great White Lodge, * to both Egypt and Greece, to the former as Hermes, to the latter as Orpheus. In each country, he varied his teaching to suit the characteristics of the people he lived among. In Egypt the teaching was austere and authoritative. In Greece, it was alluring, and appealed to the artistic sense of those to whom it was proclaimed. In one, it compelled to a consideration of science, but in the other, it called men to God, along the path of a knowledge of the beautiful. The re-incarnation of Orpheus as the Buddha, we will pass by for a time.

Let us consider now, the lives of Pythagoras and Paracelsus, other great teachers of men, and when I say teachers I mean healers as well. Pythagoras was teaching the Mysteries at the same time that the Lord Buddha was

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* See appendix A for description of Great White Lodge.

working in India, and Lao-tsze and Confucius in China. For at this age of the world as Mr. Leadbeater says, many teachers were sent out, and there was a tremendous outpouring of spiritual force.

Born at Samos, one of the most flourishing islands of the Ægean Sea, in the sixth century before Christ, Pythagoras was the last of the Greek philosophers to travel abroad in search of wisdom. He went to Egypt, Phœnicia and Chaldea. It is said he went even to India, to commune with the Brahmins and Magi, and was initiated into the secrets of their worship, laws, and doctrines. On his return to Samos, not able to endure the usurpation and rule of Polycrates,[1] he went to a colony of Greeks in southern Italy, and founded there at Crotona, his school for teaching the Egyptian mysteries.

Pythagoras, who is our present Master K. H., has been in most of his incarnations, according to "The Inner Life," a priest or teacher. "He was once the Egyptian priest,

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[1] It has been stated that Pythagoras left Samos, because the citizens employed him in so many embassies, and forced him to take part in public affairs. In consequence he grew to feel that political life was not consonant with his life as a philosopher. In addition, the Samians were indifferent to educa-

Sarthon," it goes on to say, and "once the chief priest of a temple in Agade, in Asia Minor, where he was killed by invading barbarians. On that occasion, he took the body of a Greek fisherman, which had been drowned in his attempt to escape, and in that body, journeyed on to Persia, where he rendered great assistance in founding the modern form of the Mazdayaznian religion. Later, he was the flamen of the Temple of Jupiter in Rome, and later still, Nargarjuna, the great Buddhist teacher."

So, as we can well see, he was eminently fitted to teach the most secret and difficult of the Ancient Mysteries. And he did not limit his teachings to Crotona, for he founded in the principal cities of Magna Græcia, other communities, subject to the common rule.

Among many other sciences, there were taught the Mysteries, the philosophy and the art of healing. And these subjects were taught, as was customary in Greece, in Egypt, and in India, largely by meditation,

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tion. And as the principal aim of Pythagoras was to impart to others, the wisdom which he had gathered, he took six hundred or more of his followers, and departed for southern Italy, where he founded schools, not only at Crotona, but at Heraclea, Tarentum and Metapontum.

by withdrawing from external sensation, and focusing the mind, on the great truths which lead by intuition, to the real wisdom of God, not to the theoretical knowledge of men. Consequently silence was largely imposed by the teacher upon his disciples. This method of teaching is called the intuitive or reflective method.

"The veneration of his disciples for Pythagoras was so great, that many sold their property, and gave the proceeds to him, for the common good. And an end was always put to all discussion, by the words, 'The Master has said it.'"

The charm of his easy eloquence was so great, combined with his immense knowledge, and the power of his gracious personality was so uplifting, together with his wondrous musical ability, that his very presence was a heavenly benediction. When with him, it was easy to be good, to aspire greatly. And his school was noted, as "producing the highest examples of the purest chastity and sentiment."

In spite of all this, however, it was closed at the end of the sixth century before Christ,

owing to the persecution of the civil power.[1] But the other Pythagorean communities kept up the sacred tradition, a tradition which according to Mr. Mead, "Plato intellectualized, in order to protect it from further profanation."

Paracelsus was an adept-physician, born in Switzerland, in the sixteenth century after Christ. He may properly be called the father of modern Medicine. He was far in advance, not only of the science of his own day, but also of that of the present. "Though he knew comparatively little in regard to the phenomenal appearances of life on this planet, he knew a great deal more than our most

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[1] Pythagoras was in favor of an "aristocratic government which conferred power on a select few, who should consist of real initiates. These chosen ones should be of the loftiest character and intelligence, quite capable in consequence of instructing and educating the people."

"This doctrine of a complete aristocracy, the enemy of tyranny and demagogy alike, has at all times," says Schuré, "excited equal hatred both in tyrants and envious demagogues. It was on this account that Pythagoras, who had instituted this kind of government in Crotona, was exiled, and perished at Metapontum in a conflagration, in the midst of a popular insurrection instigated by Cylon, the demagogue, to whom he had refused initiation. For this cause also, the Pythagorean exiles who survived the disaster, were unfavorably received by the Greek democracies.

modern science, in regard to the causes of these manifestations." He is ridiculed and belittled only by those who cannot understand him. His father who was a physician, gave him his preliminary training, and he continued his education at the University of Basle. He gave some time also to the study of Magic and Occult Arts. Afterwards, he traveled, according to the scholastic method of his times, in order to visit the universities, and hear the most celebrated professors. Called later, to a professorship in his alma-mater, he refused to lecture in Latin as was customary, but used his mother tongue instead. After a stay of two years, however, his unpopularity caused him to resume his former wanderings, a life which he loved, and at Salzburg, in 1541, at the age of forty-eight, he died.

At the height of his fame, he was rated a second Æsculapius, and he was admired by every one. At his first lecture as professor, he publicly burned the works of Galen, and proclaimed himself superior to him. And he certainly performed during the course of his life, most wonderful cures, showing if anything could, the superiority of his knowledge, They were cures that even the modern world, with all its facilities, cannot perform.

"He was a man of fervid imagination," says Professor Ferguson, "of powerful and persistent convictions, of unabated honesty and love of truth, of keen insight into the errors of his time, and a merciless will to lay bare those errors and to reform the abuses to which they gave rise." [1]

We will now turn our attention to Lord Gautama, the Buddha. This is the third of his incarnations that we are considering, the other two being those as Hermes and Orpheus. This great being is said to have lived during these three lives, wholly without sin, and devoting himself unceasingly to the welfare of the people.

As has been said, Gautama lived and worked in India, in the sixth century before Christ, while Pythagoras was teaching in Greece.

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[1] Some authorities say that Paracelsus was drunken. This is contradicted by Hartmann, however, who says that the very absurdity of the charge, renders the statement incredible and harmless. The accusation has been based upon a passage in a letter, which he wrote to some students of the University of Zurich, in which he addresses them as "combibones optimi." The partnership in drinking alluded to in this expression was meant to refer to the "wine of wisdom."

As to his vanity and boastfulness, Paracelsus did not "glorify his own person, only the spirit that exalted his soul. He was proud of the spirit that spoke through him."

And his work in this incarnation proved to be the attaining of buddhahood, the first of our humanity to do it. By the great strength of his mighty will, and the steadiness of his meditation, added to his wondrous purity and goodness, did he succeed in reaching his final goal. Thereafter, his path was to lie in higher worlds than ours. Not entirely has he severed his connection with us, however, for "once a year, He shows Himself to the Brotherhood of Adepts, and pours his blessings upon them, to be passed through them to the world at large. He is also a high official of the Occult Hierarchy, the greatest official save One."

We have considered then, and this will be all, the lives of Jesus, of Hermes, Orpheus, Pythagoras, Paracelsus, and the Buddha, Lord Gautama. And you will say without doubt, "Ah, but these are the lives of mystics, of saints, of philosophers." "Just so," I shall answer, "but it is the philosopher and the saint and the mystic, who is the occult healer."

Now, if these men were all healers, they must have had marked conditions in common, and it is well to inquire what these conditions were. There were two of them. They all, or nearly all, had attained "union with the Divine, and they all had a spiritually awak-

ened will. The former condition gave them divine powers, and the latter, a command of all the forces connected with the occult arts. The former attainment allowed them to be called "fideles," true to their own divine nature, and the latter, "spirituales," having command over all intelligent forces, through a self-conscious spirit.

Before considering the occult arts, it is best to define the will, and tell how it may be spiritually awakened. The will is a spiritual energy, inherent in all of us, coming to us from the Logos, whose offspring we are. At first, it exists in a potential form only. But in the course of evolution, it becomes strong and active. It develops from potentiality, into a very decided actuality. Early in evolution, it manifests as a power on the emotional and lower mental planes, as kama-manas, and is characterized by desire, and by the selfishness of the unevolved man. At this stage, it is a very much vitiated human will, filled with thoughts of self. It is this will that black magicians make use of on the astral plane. Of course, this will may be very powerful in its strength, even on this plane. If one is treading the better path, however, and going on towards perfection, the will brings the de-

sire nature into subjection. Later, in the course of evolution, man becomes altruistic. He lives entirely for the good of others, and when he does so, his will becomes a power in the plane of the causal body, as buddhi-manas. * Here, it is pure will, and wholly to be trusted, and on such a man, "all the divine powers" await. Such was the state of the healers described.

Before this state is reached, however, there comes a time, when the mind and character, being quite fully developed, it is safe to begin the cultivation of the forces connected with the occult arts. These forces are spiritual forces, those of the will and thought-power. They are forces of the ego, not of the personality, and are only to be awakened by methods of Yoga.

There are two separate methods of Yoga, one called Hatha Yoga, and the other called Raja Yoga. We will not delay upon the former, as it is the method used by black magicians, and is deleterious in its results. The latter method, however, is always a necessary and usual part of the training of the perfect man. It is always taught in esoteric

* See appendix B for diagram and description of the planes of being.

schools, and was taught in that of Pythagoras, and it must be acquired for the effective helping of others.

This method, that of Raja Yoga, includes among other things, the acquiring of all the virtues by meditating upon them, for we become what we think upon. While this meditation leads us on to perfection of character, it has other results also, the most notable among them being, in addition to the tremendous strengthening of the will and thought-power, the opening up of the channel between the ego and the personality, and the setting free of the self-conscious astral being from his physical encasement. Later, man becomes consciously active, on the mental and causal planes also. When this occurs, and when he has attained the buddhic level, he can help humanity effectively from all the planes, and so become a tremendous power in forwarding the evolution of the world, for he is then one with the Logos.

Let us turn now, to a consideration of the arts used in occult healing, arts that are called occult, because unknown, hidden from ordinary humanity. They are arts that deal with things transcending sensual perception, and

that can be employed only by those who have an effective will and thought-power.

The list, according to Hartmann, is Magic, Psychometry, Mesmerism or Hypnotism, Spiritism [1] and Sorcery. The last two of these, making use as they do, of the astral remains of the dead, should never be employed, for they are black arts, inherently so.

Magic, on the contrary, is a beneficent, a priestly art, as its name implies, and it was very largely employed in the early Christian church. It is the using of spiritual forces to produce visible effects. Paracelsus employs the word to signify the highest power of the human spirit, to control all lower influences for the purposes of good. It was through magic, that Paracelsus performed his wonderful cures of leprosy, for he was able to cause the spirits or elementals of the roots and herbs, to loose their hold of their imprisoned victims. Jesus also employed magic, when He increased the loaves and fishes to the extent necessary to feed a multitude. There are other examples given of beneficent or white magic, in the Bible and in occult books.

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[1] By Spiritism, is not meant "Spiritualism," which has to do with spiritual intelligences.

A white art will always become a black one, when used for selfish ends, and magic is no exception to the rule. If, for instance, magic were used to cure a karmic[1] illness, the art would not be white magic at all, but would be degraded into its opposite, sorcery, a black art. And even in the apparent cure, only the external effects would be removed, and not the invisible causes. We can see here, one reason for the attitude of the early Christian church against medical science.

Psychometry is an art which allows a healer to sense the condition of an absent patient, through handling an article long worn by him. In this way, the latter's disease can be learned and treated. Psychometry comes from the Greek, and means the measure of the soul, its rhythm, swing, and vibration.

We come now to the last and perhaps the most interesting of the occult arts, and it has been kept apart from the others, in order to be treated more at length. By it, is meant

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[1] "Karma" is the "Law of Causation." "As a man soweth, so shall he reap. If a man sows the seeds of illness, by sinning on any of the three planes of existence he eventually reaps illness. The sowing may have been done in a previous life, or in this one."

hypnotism or mesmerism,[1] because for the purposes of this paper, I shall make no distinction between them. Any art is meant, that "over-bears another person's will," or places him in a trance, for any purpose whatever. I am not treating now of the "curative Mesmerism of the physical plane," previous to the trance state. That will be spoken of later.

A white magician or healer would never use hypnotism in this way, for two reasons. One is that its curative results are liable to prove harmful; the second and the stronger is, that it deprives another of his "free-will," an inherent and divine power. In speaking of the former, we have to remember that in its final analysis, every disease comes from God, that it may originate on any one of the three planes of existence, and that it is able to infect the other bodies.

According to Hartmann, there are five classes of diseases: first, those arising from external influences in the three planes of existence; second, those arising from poisonous actions and impurities in all three planes;

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[1] Hypnotism is an extension of Mesmerism. The latter is an abnormal physical condition, the former, an abnormal astral one. To explain the phenomena of both, a self-conscious Ego must be presupposed.

third, those which arise from certain conditions inherent in the constitution of man; fourth, those arising from spiritual cause, such as the will, imagination or memory, either of oneself or another; and fifth, diseases arising from eternal retribution.

Now, when a disease arises from this last cause, one can readily understand that in attempting to cure it, one is defying the will of the Lord. A hypnotist is pitting his will against that of the Logos. Of course too, a physician who employs a drug to effect a cure, is doing the same thing, only the results are not so harmful, and that is one reason why medicine will not always work, and the disease sometimes returns in a worse form.

In regard to the hypnotizer, the evil effect of his attempt at healing, may prove much worse. For, if the disease does not return to the physical plane at all, it will be sure to show itself as a vice in the emotional body, or as insanity in the mental one. And this happens, not only from defying the will of God, but also because the vitiated human will of the healer, drives the disease back along the track of the sympathetic nervous system, rather than that of the cerebro-spinal one, the proper track.

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But as has been said, the stronger reason against using hypnotism, is that it deprives another of his "free-will." It would be better to deprive him of life. In curing a patient of disease, the effects spoken of above, may result. In curing him of vice, his freedom of will is destroyed, and his evolution is delayed. We are here to unfold the potential and divine powers that we derive from the Logos, and eventually to become gods ourselves. The only way we can do this, is by gaining experiences, that is in part, by sinning. And though we sin through ignorance, the horrible results of sin, teach us not to sin. But the battling with sin does another and a greater thing. It strengthens the will power. Sin is a means of evolution, and has been put here purposely by God, as one of a pair of opposites. Righteousness is one side of the shield, and sin is the other. If sin did not exist, neither could righteousness.

A hypnotizer then, deprives his patient of one of the strongest of his evolutionary forces. The result is two-fold. In his next earth life, the will power that the patient might have acquired in this one, must be gained, and at the end of his present life, his passage through Purgatory will be delayed. In addition to

these results, if the will of the patient has been too much over-borne, the latter becomes the slave of the hypnotizer, on both the physical and astral planes, that is, both before and after death, till his ascent into Heaven. If a perfect man then, a man of the purest will, would refrain from using such a force, in such a way, how much more should a man, having at his command, only the vitiated human will, refrain from doing so. Before leaving this subject, it must be said that when the patient's freedom of choice is not interfered with in any harmful way, and in the hands of a perfect man who knows the patient's karma, hypnotism or better, mesmerism, would be allowable, as in the case of a Master throwing a veil of illusion over a pupil, to save him from too horrible a sight, or to conceal from a person of the world, some meeting place of Initiaties. * Mesmerism, pushed to the trance state, is also allowable, in preparation for a surgical operation, when the use of a drug to produce anæsthesia, would prove harmful to the patient.

Apart from the use of his divine powers and of his spiritually-awakened will, in command-

* See appendix A.

ing the forces of the occult arts, the Spiritual Healer had also at his service, many of the finer physical plane forces, and the modern scientific world has just awakened to the therapeutic value of some of them. Such are music, sound and color. By music and poetry, Orpheus wrought many wonderful cures. And color will again resume its rightful place, as a harmful or beneficent force, according to the disease to be treated, and its conformity or non-conformity to the rate of vibration desired to be attained in the body of the patient.

Sunlight, especially, is of most wonderful use. For the sun constitutes a part of the physical body of the Logos, and the Logos is our great reservoir of life. We literally live and move and have our being in Him. And all of His great reservoir of life is ours, to be had for the taking, at least to the extent of our capacity.

Our life-energy then, comes literally from the sun, and it pours down to us in streams of force, electrical, magnetic and vital. After entering the etheric spleen, and being converted from inorganic forces, into living, vital fluids of various kinds, it pulses in a rosy stream through the etheric matter of the nerves, and is of use in various ways. It gives to the body

of which it is a part, all its life-energy. Its absence causes paralysis. It does more than this, however, for being taken into the body of every healthy person, in much greater quantities than can be used, it rushes out through the pores of the skin, with sufficient force, it is said, "to prove a veritable cleansing exhaust-fan. And this stream drives before it all poisonous gases, all deleterious microbes, and all waste matter, this latter dropping as a trail from every body, in the shape of stars, cubes, pyramids, and other geometrical forms. And it is by this trail of physical plane particles, that a dog can track his master."

Before speaking of the use to which the superfluous fluid, issuing from every healthy body, may be put, it is of interest to know that this force, as it exists in the etheric body beyond the outline of the physical, is known as the health aura, and that in perfect health, it rays in straight lines, out from a body, like quills from a porcupine. In disease, however, the lines are wilted and tangled. "Another matter of even greater interest, is that during the period of digestion, after a meal, this force, acting as it does, as a sort of cement to build food into the body, is used up in a much

greater quantity than ordinarily, and its outflow is correspondingly weak. This furnishes the reason why over-eating gives rise to colds, and to other diseases even, for the overflowing force does not rush through the pores of the skin, with sufficient power, to sweep away the deleterious microbes seeking to effect an entrance, neither does it work with sufficient strength, to sweep out of the body, all harmful substances."

Now, this force, raying out into space from the body of every healthy person, is a living, vital force, having its origin in the sun, as has been said, but in traversing the nerves of any human being, each atom of the fluid force, takes on a certain vibration. And this vibration, of course, is one that is characteristic of the body in which the atom has found a temporary resting place. The vibration is high and fine, or low and coarse, according to the character of the person imparting it. This fact must be stated, in order to show with what great care, one should choose his magnetic healer, for one's vibrations are always changed, be it in ever so small a way, by whatever is taken into the body, and rates of vibration mean character, happiness, even life itself.

We have come now to the point where we can understand the forces of curative mesmerism, the mesmerism of the physical plane, that by an effort of the will, can be thrown into another's body as a sustaining and strengthening force, while Nature does her recuperative work. This animal magnetism as it is sometimes called, or this stream of vitality and nerve ether, can be projected by means of the hands, by the eyes, the breath, or even by the will, to an absent person. Sent in these ways, as a stream of force, it is the curative mesmerism of the physical plane. When sent out, not as a stream, but as vibrations, radiating outwards in every direction, from the healer's body as a center, the method of treatment is called magnetic. [1]

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[1] Like the arteries and veins, the nerves have their circulation also. It is a circulation of the life-fluid which is absorbed from without, and of the nerve aura as well. This latter is made within the body, is used largely in magnetic treatments, and flows regularly and steadily from the brain as a center. It carries with it in its flow however the life fluid or vitality, coming from the sun. This vitality is the mesmeric fluid or force.

Mr. Sinnett says that what is poured into the subject in mesmerizing him, is either the vital fluid, the nerve ether, or both.

The mesmerist often drives out the astral body. When he drives out a part of the etheric body, anæsthesia supervenes, as in the case of a drug. In

In the former case, since a stream of force is more effective than the same force in expansion, the healer sends out, simply what superfluous mesmerism he has on hand as it were. In the second case, he increases his supply, by thinking of love and health and harmony, thus drawing into his etheric body, through its increased vibratory power, more of the solar energy, and strengthening at the same time, the vibratory power of his own mental and astral bodies. The stream usually sent out by the mesmerist, washes away, by its very force, any coagulation of the blood of vital fluid. The magnetic healer cures the same disease, be it headache or nervous trouble, by enwrapping the patient in his own

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mesmerizing to heal by means of the physical plane mesmerism, he would not drive out the etheric double nor the astral body at all. He would simply pour into the "physical" aura, some of his own vitality. (Mrs. Besant's Chicago Lectures, 1907, p. 114.)

Hypnotism, or mesmerism pushed to the trance state, as has been said, is as much a black art as sorcery. The weakening of the will consequent upon submitting to hypnosis, delays the evolution of the individual. Evolution has for its end and aim a tremendous strengthening of the character, including the will, until one becomes merely a beneficent force in nature, working for the good of the world. When this point is attained, one has perfect health and strength. The need for physicians and healing, for that man at least, is passed.

magnetic aura, thus transferring his own powerful and harmonizing vibrations, which overbear the weaker ones of the patient. But the mesmerist, using a more nearly physical plane force, is little likely to inflict to any great extent his faults upon his patient. While the magnetizer, using astral and mental vibrations as well, that is, using the whole of his personality, may do so. And the patient may find himself possessed not only of abounding life, but of acquisitiveness or of parsimony as well. Of course, to use his force effectively, the mesmerist should be clairvoyant.

Now, this physical plane method of employing mesmerism or magnetism, is not at all an occult method of healing, but on account of its connection, to the ordinary mind, with the mesmerism treated of earlier in the paper, it seemed best to speak of it. And it seemed best also to speak of it, in order to explain as fully as possible, the wonderful and curative power of sunlight, as one of the finer forces of nature.

Before closing, it is quite necessary, in view of the great interest displayed in them at the present time, to explain certain other methods of cure, which are neither spiritual methods, like those of the perfect man, coming through

the power of a spiritually-awakened will, nor are they the methods of the physical plane. The forces of the ego are not used at all, only those of the personality. But these forces of the personality are mental plane forces. All these modern methods of cure, depend entirely for their effectiveness, upon the power of thought, upon its power to dispose of deleterious matter, its power to harmonize the vibrations of existing matter, and upon its power to supply matter that is lacking. And the effects of these methods appear upon all three planes of existence, the mental, the emotional, and the physical.

It has been only recently, very recently indeed, that the power of mind over matter, has been rediscovered in the outer practice of healing. "Mind can cure, it can kill, also." When the senses are held in abeyance, it can produce the stigmata of the mystic. It can cause an aneurism. It can also cure it. And this is all done by the power of thought, with the added force of the human will.

"Many Mental Healers, Christian Scientists and others, who heal along the line of the New Thought movement, heal all sorts of diseases." "But whatever the method, whatever the name by which the method goes,"

says Mrs. Besant, "the cure is always effected through the vibratory power of thought."

In speaking of these methods of healing, I cannot do better than to give a résumé of Mrs. Besant's description of them, often using her own words. She divides the diseases that can be healed in this way, into two classes, leaving a third class to be discussed later, on account of its being seldom if ever attempted. "These two classes include first, all diseases that require the expulsion of something harmful, and secondly, those that require the harmonizing of the various bodies."

"In curing the former, vibrations must be set up by the thought of the healer, that will affect the astral, etheric and physical bodies of the patient. If these vibrations are in harmony with the keynote of the vibrations of the patient's body, everything inharmonious will be thrown out. The healer needs to know then, the keynote at which a person vibrates. The chances of the right keynote being struck without such knowledge, are very small, and one's force is wasted, while the patient remains unhealed.

"The healing of the second class of diseases, is much more easily done, and is therefore much more common. Nervous diseases, a

large number of digestive troubles, and disturbances of the circulation may be cured by this method. All that is required on the part of the healer, is to get the patient to think harmoniously, and then the vibrations of health will pass down through the astral to the physical, and harmonize the whole. What is wanted here, is a power of concentration, and will, on the part of the healer, and on the part of the patient, receptivity to another's vibrations, and the power to repeat them.

"Now, in attempting to cure diseases belonging to either of these classes, healers have varying methods of getting patients to think harmoniously:—

"The Mental Healer will begin by asserting the power of mind over matter. Mind is the controlling force. Make the thought pure, and the body will follow suit; it will be in health."

"A Christian Scientist, who uses an extreme statement, will say, "I am not suffering. I am not in pain. I am well. I am not diseased." The reiteration of that thought, produces the healthy condition.

"Another Christian Scientist, using a more moderate method, says: "Recognize that you yourself are that which does not suffer, which cannot suffer nor be diseased. And from your-

self, which cannot suffer nor be diseased, can proceed nothing which will permit a material disturbance."

Added to these statements comes usually I think, though Mrs. Besant does not say so, a sitting together in the silence, and meditating upon them. During this period, whatever vibrations are felt, should come from above, and not from below. (This is really the magnetic healing spoken of earlier, if the patient's vibrations are overborne.)

"By these means," Mrs. Besant goes on to say, "cures are effected. But sometimes, the very reverse of this is true. Sometimes a physical disease disappears, only to have a mental one take its place. Here again we stumble upon a quality lacking in the healer, a quality of the ego, for, before beginning the cure, it should be known whether or not, the karma of the disease is at an end.

One last class of diseases that can be cured by thought must be touched upon, a class that has been kept by Mrs. Besant, apart from the others, on account of the great difficulty of the cure. This is a class in which actual lesions occur, and in which there is even a lack of material present. Bad strains, atrophied nerves and wounds are all included herein.

"The healer needs, in order to give proper treatment, not only concentration of thought and physiological knowledge, but clairvoyance as well. For if he is treating a gunshot wound in the hand, he needs to see exactly, what the corresponding muscle in the patient's other hand looks like, in order that he may make, in his own mental body a perfect mental picture of it. After he has done this, he projects that picture into the brain of the patient. The vibrations thus set up, run down the nervous track, to the seat of the injury, and thus is built up, a perfect picture of the healthy tissue, first in astral matter, and then in etheric. And finally, the body itself builds in the dense particles of the physical plane, which are wanted for the restoration of the muscle to complete health. The healer must supply the model. Nature itself, then builds into the model.

"In all these methods of healing through the vibratory power of the mind, we see that in every case, to do the best work, that is, the most effective and non-harmful work, the spiritual powers of the ego, are needed. It is a mistake to suppose that one can make use of spiritual forces, without a knowledge of the planes on which they work."

In passing, one word must be said of the physical plane methods of cure, and of the great and beneficient work of physicians and surgeons on that plane. The time will never come, not at all events, till we have left the dense, material plane behind, when we can do without their methods and their wonderful cures.

"Qualities of temperament, however, differences in evolution, in fact, all sorts of differences, will compel patients and physicians alike, to seek or dispense their cure, from the different planes of existence. And all three planes have equal facilities therefor.

In looking back over the preceding pages, we are struck with two facts, both in relation to the will. In one case, the will is unevolved and seeks, consequently, a more material mode of life and self-expression. In the other, it has passed through the very farthest point of its evolutionary path, so far as this world is concerned, and consequently, rises above the need of even spiritual forces as a cure, for it is in perfect union with the Logos. That means not only perfect harmony, but perfect health.

Now, on the upward path, which was begun spiritually, with the first activity on the plane

of the causal body, the will, as an altruistic force, as buddhi-manas, becomes more and more a divine power. At this point, the kama-manas, the selfish will, begins to cease its activity. With varying results, with sometimes the one in ascendancy and sometimes the other, the struggle goes on, till the will of Divine Love, the "pure" will, alone is manifest.

And this is the end towards which we are all struggling, to replace the human will with the divine, to live for the good of all, rather than for the good of self. Then, will come to each one of us, not only perfect health, but a perfect power of healing others.

This means a life of constant self-sacrifice, as instanced in the beautiful lines of Sir Edwin Arnold, when he depicts Prince Siddartha, free at last, to plunge into the jungle,—

"To tread its paths, with patient, stainless feet,
Making its dusty bed, (he says), its lowliest wastes
My dwelling, and its meanest things, my mates.
Clad in no prouder garb than outcasts wear,

Fed with no meals, save what the charitable
Give of their will. Sheltered by no more pomp
Than the dim cave lends, or the jungle-bush.
This will I do, because the woeful cry
Of life, and of all flesh living, cometh up
Into my ears, and all my soul is full
Of pity, for the sickness of the world;
Which I will heal, if healing may be found
By uttermost renouncing and strong strife."

From the study of this subject of Occult Healing, it may readily be seen, how very careful one should be in regard to the use of superphysical powers to cure.

Sickness is the result of sin. It is the last working out of: first, a wrong emotion, then a wrong thought, and finally, often a wrong act. Each and all have to be paid for by illness, and the illness will be very slight or very serious, according to the depth and continuance of the sin indulged in.

The best methods of cure for the majority of people, at the present stage of evolution,

unless a Christ should come amongst us, are those of the physical plane. Less harm can be done by these methods than by any others. This is true in curing one of illness. It is also true in curing one of vice.

Mrs. Besant, in her book on "Thought-Power," however, gives an excellent and allowable method of helping one, who has yielded to a vice, that of drunkenness.

Take a time when the man's mind is unemployed if possible. If he should be asleep, all the better. At such a time, sit down alone, and picture, as vividly as possible, the image of the patient, as sitting on a chair in front of one. Then fix the attention on this image, and slowly address to it, with all the concentration of thought, words and arguments, conveying vivid pictures of the disease and misery entailed by the drink habit. If the patient is asleep, he will be drawn, (astrally of course), to the person thus thinking of him, and will animate the image of himself thus formed. Success depends on the power of concentration and the steadiness of the thought, of the healer. But very great care should be taken, "not to influence the patient's will."

In regard to helping one who is ill, the only safe method apart from those of the physical

plane, is to picture the form of a Master, the Master Jesus, for instance, standing at a little distance from one, with the "white light" of spirituality flowing forth from him, in a dense stream, flooding the room in its power.

Then, into this white light of the Master, bring the one who is ill, begging the Master to help the patient in any way that He deems fitting. Do not ask for special things. Do not ask for a cure. Perhaps the karma of the disease is not at an end. But the Master who knows all, will help in some way.

A word in regard to the tremendous power of thought, must be said in conclusion. The matter of the higher planes of being, is so subtle that it is readily molded by thought. If the "image of the patient sitting in the chair" is well formed and clearly outlined, it constitutes a real thought-form, that can be seen clairvoyantly, and that image will continue to exist as long as the power of its maker is concentrated upon it. God's world, the world we live in, is nothing but the effect of His thought-power. If His attention were withdrawn even for a moment, it would vanish like a dream.

Now, in applying such a wonderful power for the purpose of cure, great care should be

taken not to fasten the mind upon the physical body. That may drive the disease back into the higher bodies.

Use all available physical-plane methods, to effect a cure. That is one's duty. But in addition, flood the heart with love. "Love" is the greatest Magician in the universe. Buddhic or altruistic, love poured out in a constant and helpful stream upon all, will do more to bring down streams of God's own health from the higher planes, than anything in the wide world. But — that love must express itself in words, and by means of service.

Peace be to All Beings.

(over)

Appendix A

The Great White Lodge is made up of a graded and limited number of adepts or fully initiated beings, who, after finishing the evolution required of them in this chain of worlds, retain physical bodies in order to come into closer touch with men. They fill certain offices and do certain work necessary for our evolution. They are not of one nation, but belong to the world as a whole. On the physical plane, they do not live together, but on the higher planes, are in constant communication. They are beyond the necessity of rebirth, so when one body wears out, they choose another, wherever it is most convenient for the work. The officials of the Great White Lodge or Occult Hierarchy, keep in their hands the key to the true initiations.

Initiation is the receiving of the higher knowledge, and the powers that come therewith. Certain tests, however, have first to be successfully passed. The rites are secret and are reserved only for those who have been prepared.

This preparation is given by a Master, that is, by a member of the Great White Lodge, who is willing to do this. Without his aid, it

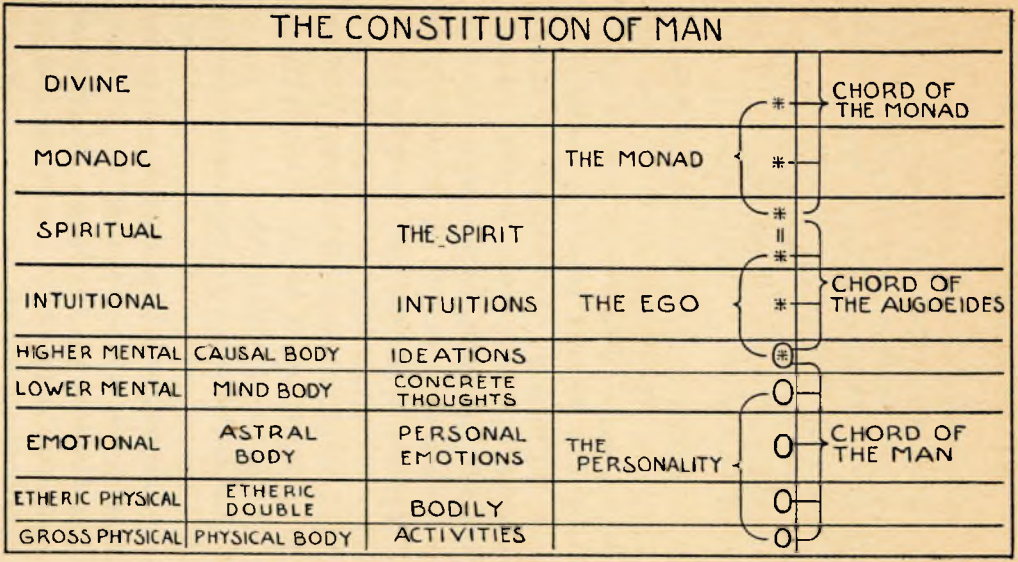
would be impossible for a man to enter the portal of initiation.

The Masters are reached, after forsaking worldly desires, by means of the Probationary Path. A description of the means of treading this Path, is given in "At the Feet of the Master."

When the Master is found, and the would-be pupil has become an "accepted" pupil, or "chela," the first initiation takes place. Then the pupil enters upon the Path proper, or the Path of Holiness. Four great initiations must be passed before man has completed his evolution and escaped rebirth. It takes many lives to attain these, but the last one places man at the aseka level, where as an adept, his normal, waking consciousness is upon the nirvanic level. For a description of the planes of existence, see Appendix B.

Appendix B

For the benefit of those unacquainted with the teachings of the Ancient Wisdom, it is best to give a brief exposition of the planes of existence, and of the constitution of man. The planes of existence are:


THE CONSTITUTION OF MAN
DIVINE
MONADIC
SPIRITUAL
INTUITIONAL
HIGHER MENTAL
LOWER MENTAL
EMOTIONAL
ETHERIC PHYSICAL
GROSS PHYSICAL
CAUSAL BODY
MIND BODY
ASTRAL BODY
ETHERIC DOUBLE
PHYSICAL BODY
THE SPIRIT
INTUITIONS
IDEATIONS
CONCRETE THOUGHTS
PERSONAL EMOTIONS
BODILY ACTIVITIES
THE MONAD
THE EGO
THE PERSONALITY
CHORD OF THE MONAD
CHORD OF THE AUGOEIDES
CHORD OF THE MAN

(New Names)	(Old Names)
(1) Divine World	Adi Plane
(2) Monadic World	Anupadaka Plane
(3) Spiritual World	Atmic or Nirvanic Plane
(4) Intuitional World	Buddhic Plane
(5) Mental World	Mental Plane
(6) Emotional World	Astral Plane
(7) Physical World	Physical Plane

Each plane or world has within itself seven sub-planes, the differentiation between sub-planes being a difference in state of matter, while that between planes, or worlds being one of dimension. For example, the dimensions of the physical world are three — length, breadth, and height; its sub-planes are solids, liquids, gases and four etheric states. The dimensions of the emotional world are four — the three dimensions of the physical plus the Fourth Dimension. Within the emotional plane are states of matter corresponding to those of the physical plane.

The field of man's evolution consists of the five lower planes — 3, 4, 5, 6, and 7, although the Spiritual and Intuitional planes are not experienced until later stages of evolution. The Monadic and Divine, are not contacted until man steps out of the human into the superhuman evolution.

The present stage of evolution concerned with the developing of the mental body, teaching man to function on the mental plane. This plane is divided into two parts, the higher or arupa level, on which functions the mind of the ego, commonly called the abstract mind, and the lower or rupa level, where dwells the mind of the personality, the concrete mind. The former manifests on the upper three sub-planes, the latter on the lower four sub-planes. The higher mind, linked with the Spiritual and Intuitional planes, forms the microsmic trinity or self. The lower mind, linked with the desire elements, forms the personal or desire nature of man. The first gains knowledge by intuition, by the direct speaking of the Ego. The second gains knowledge by reasoning. The former is immortal, the latter, mortal.

In regard to the constitution of man, it may be said that man consists of — first, the Monad, or man proper; second, the Ego, or Individuality; and third, the Personality.

(1) The Monad, or Man proper, is a spark of the divine Fire, a part of God. He remains always on the Monadic plane, in the bosom of the Father, but for the purposes of evolution, puts a part of himself down onto the

next three planes, and here becomes:

(2) The Ego or Individual. On the first of these three planes, which is number 3 in our list, he manifests as the Spirit in Man, on the second as Intuition, and on the third, as Intelligence. This latter manifestation is on the upper part of the mental plane through the Causal body, termed such because in that body is stored essence of all the experience gained on the still lower planes, through the various reincarnations of successive personalities.

(3) A Personality is formed in each incarnation, by the Ego putting down a part of himself onto the three lowest planes. These three planes are the lower mental, the emotional, and the physical. Here we find man as we know him, manifesting as a person through the lower or reasoning mind, through desires, emotions, and through physical acts. The Monad, the Ego and the Personality are all connected by means of a chord or ray, and as evolution proceeds, the Ego has increasing power in the directing of the Personality, and finally, even the guiding power of the Monad is felt.

A study of the accompanying diagram will form a clear mental picture of these various and complicated relationships.

BOOKS CONSULTED

1. Occult Science in Medicine.....
.....Franz Hartmann, M. D.
2. Paracelus .....Franz Hartmann, M. D.
3. Psychology .....Annie Besant
4. Theosophy and the New Psychology
.....Annie Besant
5. Chicago Lectures, 1907....Annie Besant
6. Glimpses of Occultism..C. W. Leadbeater
7. Inner Life, Vol II.....C. W. Leadbeater
8. Rationale of Mesmerism....A. P. Sinnett

All the matter pertaining to healing by New Thought methods was taken from the last chapter of Mrs. Besant's book on Psychology, entitled Clairvoyance and Mental Healing.

Important Books Needed by the Students of Occult Healing

The Etheric Double by MAJ. A. E. POWELL. A complete compendium of all the available material on the etheric double. Of especial importance to healers in its discussions of vitality (prana) and its functions through the force centers (chakras). A special chapter is devoted to healing. Cloth, $2.25.

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